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212-225; 3. Christian Metaphysics under Aristotelian Influence, pp. 225-251 (Thomas Aquinas gets 4 pages; Duns Scotus, 11); 4. Imperceptible Emancipation of Metaphysics from Aristotelianism, pp. 251-282 (Nicholas of Cusa is considered at length).

Part III. embraces: 1. The Revival of Neo-Platonism, pp. 282-285; 2. Grammarians and Sceptics, pp. 285-293; 3. Theosophical Philosophy of Nature, pp. 293-356 (Bruno, Campanella, Weigel, Böhme, and many others).

Part IV. considers: 1. Rationalistic Transformation of the Categories, pp. 356-346 (Descartes gets 13 pages; Spinoza, 30; and Leibniz, 35); 2. Sensationalistic Dissolution of the Categories, pp. 476-588. Under the last head we have three divisions; (a) Empirical Sensationalism with a Nationalistic Tincture, pp. 476-516 (Bacon, Herbert of Cherbury, Gassendi, Hobbes, Newton, Locke); (b) Phenomenalistic Sensationalism, pp. 516-567 (Coilier, Berkeley, Hume, Reid); (c) Physiological Sensationalism, pp. 567-588 (Peter Brown, Hartley, Condillac, Bonnet, Robinet, Voltaire, Diderot, Helvétius, Rousseau, Lamettrie, Holbach, Cabanis, Tracy, Biran, Ampère).

FRANK THILLY.

Geschichte der neuern Philosophie. Von KUNO FISCHER. Jubiläumsausgabe. Hegel's Leben, Werke, und Lehre. Heidelberg, Carl Winter's Universitätsbuchhandlung, 1898-1900.—pp. 720.

This work on Hegel by the great German historian of modern philosophy has been appearing since 1898, and is now almost complete, five parts, consisting of 720 pages, having been published thus far. The material is divided into two books. The first deals with the life and writings of Hegel, and is composed of fourteen chapters or 216 pages. The second book is devoted to Hegel's doctrine, and is now in its thirty-second chapter (pp. 217-720). Among the important works considered in this part are the following: Phenomenology of Mind, chapters v-xii inclusive (pp. 289-432); Science of Logic, chapters xiii-xxii (pp. 433-576); Philosophy of Nature (Mechanics, Physics, Organic Physics), chapters xxiii-xxvi (pp. 577-644); Science of Subjective Mind (Anthropology, Phenomenology, Psychology), chapters xxvii-xxix (pp. 645-689); Science of Objective Mind (Right, Morality, "Ethicality"), chapters xxx (pp. 689-720).

FRANK THILLY.

Hilfsbuch zur Geschichte der Philosophie seit Kant. Von Dr. RICHARD FALCKENBERG, Professor der Philosophie in Erlangen. Leipzig, Veit & Comp., 1899.—pp. viii, 68.

Professor Falckenberg, the author of the *History of Modern Philosophy*, favorably known to American readers through the translation of Professor Armstrong, tells us in his preface how he came to write this little book.

In his lectures on Kantian and post-Kantian Philosophy, he had been in the habit of dictating certain paragraphs in order to elucidate particularly difficult portions of the teachings of the philosophers whom he was discussing. In order to save time, however, he decided to publish these dictated parts, which made it necessary to give a connected account of the entire period with which he was dealing. The *Hilfsbuch* is the result of these labors. It considers the following thinkers : Kant, pp. 1-27 ; Fichte, pp. 27-29 ; Schelling, pp. 29-35 ; Schelling's Adherents, pp. 35-38 ; Hegel, pp. 38-46 ; Herbart, pp. 46-52 ; Schopenhauer, pp. 52-57 ; The Hegelian Left, Strauss and Feuerbach, pp. 57-58 ; Fechner and Lotze, pp. 58-63 ; Hartmann and Nietzsche, pp. 64-66.

The book does not, of course, intend to take the place of Falckenberg's larger work, nor is its object to serve as an introduction to the history of Kantian and Post Kantian Philosophy. The reader would find it much more difficult to read and understand than a larger and more comprehensive manual. It is a *resumé* of the systems, an abstract, or epitome, and like such things presupposes a reasonable knowledge of the subject. It will prove useful to students desiring to review the period with which it deals, and to fix the important parts of the different systems in their minds. It is clearly written and well arranged.

FRANK THILLY.

Christian Mysticism. By WILLIAM RALPH INGE. London, Methuen & Co.; New York, Charles Scribner's Sons, 1899.—pp. xiv, 379.

This book consists of the Bampton lectures for 1899, and is intended by its author to advance the main purpose for which those lectures were founded, "the confirmation and establishment of the Christian faith." The method of the book is mainly historical, and most readers will find in it quite as full an account of the Christian mystics as they will desire, while not a few, I think, would have been satisfied with much less. The first chapter is devoted to the general characteristics of mysticism, and a few extracts will show what Mr. Inge understands by the term. He says : "Religious mysticism may be defined as the attempt to realize the presence of the living God in the soul and in nature, or, more generally, as the attempt to realize, in thought and feeling, the immanence of the temporal in the eternal and of the eternal in the temporal" (p. 5). How this realization is to be effected we are only very vaguely informed, but "we have," he says, "an organ or faculty for the discernment of spiritual truth, which, in its proper sphere, is as much to be trusted as the organs of sensation in theirs" (p. 6). The mystic, we are told, must pursue a path which is likened to a ladder leading up to heaven, and this "*scala perfectionis* is generally divided into three stages. The first is called the purgative life, the second the illuminative, while the third, which is really the goal rather than a part of the journey, is called the unitive life or state of perfect contemplation" (pp. 9, 10). The first of these stages includes the practice of